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DIVINE WORSHIP DUE TO CHRIST ABSOLUTELY AND
ULTIMATELY, NOT RELATIVELY ONLY:

~~~~~  
BEING A

# SERMON,

PREACHED BEFORE THE

RIGHT REVEREND FATHER IN GOD,

*BENJAMIN,*

LORD BISHOP OF HEREFORD,

AT HIS

*Primary Visitation,*

*Holden at LUDLOW, June 19, 1722.*

~~~~~  
BY JOHN SALWEY, M. A.

AND RECTOR OF RICHARD'S CASTLE, IN THE COUNTY OF HEREFORD.

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Published at the Request of the Clergy there present.

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A LAYMAN OF MANCHESTER.

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*He is thy Lord God, and worship thou Him. Psal. xlv. 12.*

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## PREFACE.

THE *Transcendently* great Importance of the Scripture Truth maintained in the Preface introductory to this Discourse, and in the Discourse itself, fully justifies a new Impression of them both : altho' 77 Years and 4 Months have passed since the Delivery of the latter. And the Author's strong Sense, and very emphatical Language, will repay the Reader in an abundant Recompence for the Time which he may spend in the Perusal of them.

It must be confessed indeed, that this great Argument had been handled with very masterly Skill, and in a Manner never to be exceeded, by these two most accomplished Divines of the Church of England, Bishop Bull, " whose invaluable Works are " the Admiration of Christendom," and Dr. Daniel Waterland, " one of the ablest Defenders of the " Christian Faith, which the Church has been blessed " with since the Days of Inspiration." Concerning both of whom, together, and their Manner of treating this Subject, Dr. Trapp, himself a very acute Critic, and a very accomplished Divine, has borne his most honourable Testimony in these Words : " \* This, (the Doctrine of our Saviour's Godhead) " has been abundantly proved by the most learned, " judicious, and acute Bishop Bull, in his admirable " Treatise, entituled, The Defence of the Nicene " Faith ;" written in Latin ; to which I have here given an English Title ; " a Book, not so much as " pretended to be answered by any of the Adversaries of our Faith ; unless making a few idle cursory Strictures, and that too purely by Way of " Cavilling, may deserve the Name of an Answer. Since Him, another most learned Author, " of our own Nation too, Dr. Waterland, has pursued the same Subject in several of his Writings ; " illustrating, adding to, and improving the immortal Work of That great Prelate. Between them

\* Lady Moyer's Lecture—On the Doctrine of the most Holy and Ever-blessed Trinity. pp. 71, 72.



“ both, if ever Subject had Justice done it, certainly  
 “ This has; the Sense of Antiquity upon This  
 “ Article, being fully cleared, and vindicated from  
 “ the Objections of all Opposers.” Thus Dr. Trapp.

Yet, notwithstanding this, there is a Circumstance so singularly peculiar belonging to this Sermon, that it may verily and indeed be called a NON-SUCH: I mean, that none other such will ever appear. This singular Peculiarity may easily be suggested to the Reader from a Perusal of the Title-Page only: but will be fully confirmed to his Understanding, when he shall proceed to the Preface.

I have taken no Liberty to spoil the strong Sense of the Author, by altering it in the least Degree: only in two or three Places there were plain Errors of the Press: and there are now made short, strait Lines of Division into three, very nearly, equal Parts, that if the Reader pleases to break off, he may ruminate on the Matter at different Times. I have done this, thinking that he might find it more agreeable to him to have his Attention eased by this Division into three; and the Sense very well allowing of these Breaks, without any Injury to it: and also for this farther Reason; because, after this Division, each Part will be of, at least, an equal, if not more than equal, Length with a common Sermon delivered from the Pulpit, at one Time. And the Quotation out of Bishop Andrews, which, by the Author's Distance from the Press, had slipped into the Body of the Sermon, and which he intended to be a Marginal Note, is now removed to the End of the whole Discourse. Many Scripture References, omitted by the Author, are here added: these, and the few other are set down at the Bottom of the Page: to the Intent that nothing might interrupt Attention to the main Matter of TRANSCENDENTLY great Importance; as I said at the Beginning, and now say again at the End.

CHARLES BALDWIN,



THE AUTHOR'S

# PREFACE.

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THE Publication of the following Discourse may, perhaps, want an Apology: Some, I know, will be forward to ask, Wherefore it came out at all? Others, why not sooner? To whom I have to answer, That the Approbation it unexpectedly met with from some whose Persons I honour, and whose Judgment I value, induced me to alter my Resolution of suffering it only to walk about in private, from Friend to Friend, and determined me to hearken to the Importunity of my Reverend Brethren, so as to yield at length to its Appearance in public.

I am yet further, it seems, to apologize for the Subject it treats of. There was one took the Freedom to tell me, he *wondered I would insist on such a Subject at such a Time*; that *it was the very last Subject he should have chosen to come up with, on the like Occasion.*

This Censure, I must own, did not a little surprise me, who was of the quite contrary Opinion, that there was no one Subject could have been more proper for the Day, a Day of heretical Blasphemy, wherein professed Christians fear not openly to deny *the Lord that bought them*; as all those do, who question the Divinity of Christ the Lord, and only Saviour!

Did it not then behove the Preacher to oppose the Error of the Day, and to stand up, *pro Virili*, for his Lord and Master? To maintain his Cause, and fight his Battles, under whom he is listed and serves, and that not as a common Soldier neither, but in Quality of a Watchman? But now the Lord's Watchmen are not to keep Silence like *dumb Dogs*, but upon all Occasions to cry aloud, and give Warning of the Danger they descry.

Yea, woe to all dumb Watchmen, who will not so much as open their Mouths now that their Lord's Cause so loudly requires it: Let all such know, this their Silence will be construed Indolence, their Indolence adjudged highly criminal, as being proditory towards the Lord Christ, and deadly pernicious towards his Flock.

But say, what Subject should I rather have chosen? Obedience, perhaps, to the higher Powers, now especially, seeing there is so much Report of a Conspiracy discovered. Well, but is it not apparent that there is a far more hellish and dangerous Conspiracy now of a long Time formed, and spreading against Him that is infinitely higher than they? Whom then ought we to take Thought of Heart for in the first Place? Who, think ye, ought to carry the Day and the Plea? The Minister, or the Lord? The Son of Man, or the Son of God, by whom Kings reign; whose Name also is, The \* *King of Kings*, and *Lord of Lords*?

† *Let all the Earth then stand in Awe, and keep Silence*, till first the Cause of *Messiah the Prince* be heard and pleaded; then in their Place may the *Viceroy*s have their Cause pleaded also.

Not that I would be thought disaffected to the present Government, though I thus speak; no, for 'tis well known how zealous I have been in my Time and Station for the Powers that be: And I think all that will hearken to *St. Paul* ought to be so, were there no Oath of God in the Case.

But then if, without Offence to my Prince, I may take up the Scripture-Maxim, and say, ‡ *We ought to obey God rather than Man*; I may surely alike inoffensively say, *We will plead for God rather than Man*. The Preference then undoubtedly belongs to the § *Lord God* of the Apostle *Thomas*, before all Kings and Judges of the Earth, who in their highest Capacity are no better than the Vicegerents of the Lord Christ.

\* Rev. x. 16.

‡ Acts v. 29.

† Habak. ii. 20. Psal. xxxiii. 8.

§ John xx. 28.

But perhaps a *Visitation-Sermon* should have chiefly concerned itself for our spiritual Governors. And when it shall please them to break Silence, in Vindication of the Son of God, the Bishop of Souls; then shall we also willingly offer our Service on the Behalf of those that have the Rule over us under \* Christ, the chief Shepherd.

Some, I hear, were for postponing the Argument of our Lord's Divinity to Lectures of Christian Morality. But were it orderly to go about to promulge Laws, or rational to hope Submission to 'em, before the Authority of the Lawgiver were first establish'd and receiv'd? Or, can any one be a faithful and obedient Hearer of Christ, who is not first fully satisfy'd as to the Divinity of his Person, as well as his Mission?

But why must *Morality* be insisted on before *Faith*? Do not the *Credenda* precede the *Agenda*? Doth not our Catechism teach us the *Creed* before the *Decalogue*? I had verily thought, a sound Belief was previously requisite to a right Practice, as the Ground and Rule thereof. Ought we not to lay a good Foundation first before we proceed to the Superstructure; In short, can Fruits spring without a Root? No more can we expect to abound in good Works, properly so call'd, without first having a right Faith planted and rooted in us: Faith being altogether as necessary to good Works, as the Root is to the bringing forth of Fruit. So then, none but a right true Believer can possibly become fruitful of good Works.

Thus having sufficiently vindicated both the Necessity and Seasonableness of my Subject, expedient it is I say somewhat in behalf of the Discourse itself.

Whereas then the Adversaries we have to deal with, seated, as it were, in the Scorners's Chair, do with an Air of Contempt vilify and run down all the Arguments we justly draw from the Divine Oeconomy, in Favour of the Son of God; yet are they



seen at the same time partially to pervert the said Oeconomy to their own Use, and wholly in a manner to *serve themselves of it*: Nay, their grand Mistake visibly is this, that they stick in the Worship according to the Oeconomy, so as to allow no Place to the essential Worship due absolutely to each Person by Himself, as God, abstracting from the Oeconomy.

By the \* *Oeconomy* is meant that Order of Dispensation or Ministry, which the whole Trinity are mutually engag'd, and proceed in, for the Accomplishment of the great Work of our Salvation.

According to which said Oeconomy or Order, the Father is set up as being primarily the Object of divine Worship: And, as sustaining the Rights of the Deity, is to be address'd to through the Intercession of the great High-Priest, the Son, in and by the gracious Assistance of the Holy Ghost.

But then, besides this oeconomical Way of Worship, which respects the manner after which it is paid; there is also Worship essential, which respects the Object to whom it is in itself, and of Right, payable, abstracting from the Oeconomy.

Divine Worship then, as consider'd essentially, hath the Godhead for its Object and only Foundation; none being truly adorable, or to be worshipped, save God only. So then the *Ratio formalis* of divine Worship being truly resolvable into the Divinity or Godhead, it hence follows, That all and singular the Three Persons are of Right truly adorable, each in Himself, each being a Divine Person, or Very God. And therefore divine Worship thus essentially consider'd, hath for its proper, adequate, and ultimate Object, Father Son and Holy Ghost, the *plena & adunata Trinitas*, and that without all Difference or Inequality; each of the Divine Persons being truly possess'd of the whole Fulness of the Godhead, and so entituled to Adoration each by himself, as a Divine Person, and all of them together as one God. Ac-

cordingly our *Litany* considers and worships them both distinctly and conjointly.

And in sundry of our *Collects* \* we address to the Son ultimately, not concluding as in the rest, *through Jesus Christ our Lord*, &c. but putting up our Requests directly and absolutely to the Son Himself; wherein also we agree *with all that in every Place call on the Name of Jesus Christ our Lord*, as the Apostle speaks †.

We also hold, that St. *Paul* doth not only vent a pious Wish for his *Corinthians*, in the *Gratia Domini nostri*, &c. but actually implores a solemn Blessing upon them from Father, Son, and Holy Ghost distinctly, yet not after the oeconomical Way: Nay, without so much as precisely observing the natural, essential Order of the Persons, according whereto they subsist; but placing the Son first, an Argument sure of their essential Coequality, and altogether inconsistent with that dependent Subordination so much contended for by the Enemies of Christ's true Divinity.

And now the divine Worship of Prayer and Praise, which the Saints and Apostles gave unto Christ and the Holy Ghost, was given them essentially considered, as Divine Persons or True God, and as such the ultimate Object of divine Worship. And their Example shall warrant us to address the said Divine Persons also distinctly, and by themselves, not always, nor only, according to the Oeconomy.

This now is what I would be understood to assert, and vindicate in the following Discourse, even the absolute, essential Worship due to each of the Three, as a divine Person, or very God.

And tho', 'tis true, the generality of our Prayers are framed according to the oeconomical Way and Order of Worship, yet even then when we make the Father primarily the Object of our Worship, ac-

\* Collect for third Sunday in Advent, first Sunday in Lent, St. *Stephen*, St. *Chrysostom's* Prayer.

† 1 Cor. i. 2.

cording to the Oeconomy, we do not forget at the same Time to recognize the Divinity of our Lord Christ, and his Spirit; as when in many of our *Collects* we conclude, saying,—*who liveth and reigneth with thee and the Holy Ghost, ever one God.*

In the *Collect* for St. *Thomas*, you find the Father addressed to through Christ, but so as to have the same Christ and Spirit also glorified together with the Father; that Prayer concluding thus:—*To whom with thee and the Holy Ghost be all Honour and Glory now and for evermore.*

Thus you see, how orthodox and sound our Common Forms of Prayer are! And how that when we worship according to the Oeconomy, through Christ the Mediator, we do yet take care to recognize the Trinity in Unity, and do even secure and reserve to the Son and Spirit both, their Divine Honour, the Worship essentially due and payable unto them; even then, I say, when we seek *Access by one Spirit unto the Father*\*.

Our Church then (whatever some of her Sons may do) rightly understands, that the oeconomical Way of Worship was never once meant to supersede, much less exclude, our Worshipping the Son and Spirit both essentially and absolutely, distinctly by themselves, conjointly also together with the Father; otherwise she had never taught us in her *Litany* to pray, first to each Person by Himself, and afterwards to all Three together. Which Procedure is easily accounted for, by granting (as the true Faith requires) each Person by himself to be true God, and all of them together the one only true God. The Acknowledgment then of the Trinity in Unity, and the Unity in Trinity, keeps us right, justifies our *Litany*, and vindicates our *Prayers* and *Doxologies* from all that is, or can be objected to them.

Let then our Adversaries but allow the essential Worship due to each of the sacred Three, as a Divine Person, or True God; and far be it from us to

\* Eph. ii. 18.



controvert or contend about the oeconomical Way of going to the Father *through* the Son *by* the Spirit.

In short, let but each Person be recognized adorable in Himself; particularly let the Son and Spirit but be allowed to communicate in the essential Glory of God the Father, so as to be worshipped together with Him; and we shall (as we daily also do) most readily worship according to the Oeconomy. For, our Apostolic Church, whilst she most judiciously instructeth us to give to each of the Divine Persons his due Honour, the Glory belonging to the eternal Godhead, yet directeth us, for the most part, to observe the Oeconomy, and pray thereafter.

And now, had but the innovating *Adversary* duly attended to this sound Distinction of the Essential and Oeconomical manner of Worship, a Distinction not forged, but founded in the Truth of the Divine Nature, and the Oeconomy of the Persons subsisting in that Nature; a Distinction also clearly exemplified both Ways by the Apostles, and most religiously observed by our Church; he had never stumbled so foully, as now he hath done, nor made the Worship according to the Oeconomy to supersede and subvert the natural essential Worship due unto the Godhead, and by Consequence to each of the Divine Persons communicating in the same.

Had but the unhappy Doctor thoroughly considered, that the *Ratio formalis & fundamentalis Cultus divini*, is founded in the divine Excellency of infinite Perfection, I mean the Godhead, and not in Power and Dominion only; and that in each of the Three Persons the same divine, essential Perfection or Godhead dwells *in solidum*; (according to Scripture) he had never presumed so to appropriate Divine Worship to the Father, as to put the Son off with only a transient *relative* Worship, no better than Popery or Paganism; and hardly to allow any Worship at all to the Holy Ghost, affirming that the Word *God* in Scripture no where signifies the Person of the Holy

Ghost ; and that there is no clear Precept or Example in Scripture for praying to the Holy Ghost.

I leave this one Request to my Reader, before he proceeds any further, that whilst I assert and plead for the Divine, Essential Worship, as due to the Son and Spirit conjointly together with the Father, he would please to take me right, and not misconstrue me, as in any wise overthrowing, or so much as gainsaying, the acknowledged Way of Worship according to the Oeconomy.

I freely declare this to be my Judgment, that Place ought to be allowed to the Essential and Oeconomical way of Worship Both ; Both being very consistent, and of Gospel Foundation : The one standing upon the Divinity or Godhead of the Persons ; the other arising from their Oeconomy. Nor after all will it be found, that the said Oeconomy, rightly understood, robs either the Son or the Holy Ghost of their Divine, Essential Honour.

If now the Disputers of this World, instead of hearkening to the Words of Truth and Soberness, shall chuse rather to go on in their own Ways of contradicting and blaspheming, I shall not list to contend with them, but shall betake myself to the *Psalmist's* devout Course, saying, *Arise, O God, and maintain thine own Cause, &c.\**

\* Psal. lxxiv. 23.





## 2 PET. III. LAST VERSE.

*—To Him be Glory both now and for ever. Amen.*

*But grow in Grace, and in the Knowledge of our Lord  
and Saviour Jesus Christ, to Him be Glory both  
now and for ever. Amen.*

THE Doctrine of the Incarnation of the Son of God, <sup>a</sup> *God manifested in the Flesh*, hath in all Ages proved a Stumbling-block to some even amongst Christians; but unto None more so, than to those, who chuse rather to follow the Dictates of their own Reason in matters of Pure Revelation, than the clear Light of Scripture; in which alone they are to be seen, and in That very Light the Word hath set them, and not as we, perhaps, should fancy rather to place Them by the Level of our Reason. Mysteries relish not with the Men of This Way; nor doth the Faith itself, as ONCE delivered to the Saints, give Content; but They must needs have a Second Edition of it, together with their own Gloss, and Comment upon it.—To serve which Turn, They wretchedly pervert the Scriptures, either corrupt the Text, or else so rack and torture it, as to make it speak quite another Meaning than the true Sense of it imports.

Those famous Words—<sup>b</sup> *Who is Over All, God Blessed for Ever. Amen*—are an Instance of Their wresting Scripture. For, This Text, which bears so noble a Testimony to the Divinity of Christ, the Son of God, is by Them forced from the *Son's*, into

<sup>a</sup> 1 Tim. iii. 16.

<sup>b</sup> Rom. ix. 5.



the *Father's* Service; and that though the Holy Spirit gave it expressly in Evidence for the Son, spake it of Him, and bade it go and maintain His Cause.

But now, if to suppress, or falsify Evidence, be so very immoral a Practice in mere civil Concernments, what an Horrid Sacrilege were it to do so in Divine matters!

These Pretenders to Reason either grudging the Son of God the Honour due unto his Name, to wit, the Glory of the Eternal Godhead; or else fondly imagining that All the Honour paid unto the Son goes Besides the Father, have dictated to us this Cautionary Maxim,—“That, namely, All the Praise, “ and the Glory must be either Primarily, or Ultimately ascribed unto the Father, so as that what “ is any ways given unto the Son, must be All of “ it understood as finally redounding to the Glory of “ God the Father.”

Well, and so verily it doth of itself, whether we so intend it or not: For what can be a greater Honour to the Father, than to be the Father of such a Son? Such a Son! as being the only Begotten of the Father, is Himself also right worthy of All Adoration, upon the Account of the infinite Dignity of His own Divine Nature, and Person.

Not so, say our new Masters, for so the chief of Them, in His \* *Scripture Doctrine of the Trinity*, falsely so called, is bold to say, (and methinks it sounds like Blasphemy to say,) “That the Honour “ the Scripture directs to be paid to Christ, is not so “ much upon Account of His Metaphysical Essence, “ or Substance, and Abstract Attributes, as of His “ Actions and Attributes Relative to us, &c.” The Horrid meaning whereof is,—That Divine Honour is not to be paid unto Christ upon Account of the infinite Dignity of His Person, not for the sake of Any True and Proper Divinity found in Him; But Only for the sake of what He hath Done and suffered

\* Dr. Clarke's Script. Doctrine, &c. Prop. 5, 43, 44, 45, 51, 52.

for Us Men, and for Our Salvation, and the Godlike Authority He hath Thereby merited over us ; together with the manifold High Relations Christ now stands in towards Us His Redeemed Ones.

And to let you see, how this bold Dr. doth not count the Son in Himself to be an Object worthy of Divine Worship, He elsewhere teacheth, " That All " Prayers and Praises ought primarily, or Ultimately " to be directed to the [Single] Person of the " Father."

But where in All the Scripture do These men meet with This strange Doctrine so Limited, and so Explained? St. *Peter*, I am sure, advanceth not any such here in the Text ; nay, He Himself ascribes the Glory Expressly and Ultimately unto Christ, and that at the same time He full well knew, That the Glory belonged unto God only : And His Apostolical Example shall warrant us to do so too.

Wherefore then, with the further Leave of your Patience, we will search This and other Scriptures ; from whence, I trust, it shall evidently appear, not only in the

*First Place*, That the Glory hath been Directly given, and Ultimately ascribed unto Christ ;—but That,

*Secondly*, So it Lawfully may be.—From matter of *fact* then, that so it is, that the Scriptures do in sundry Places give the Glory directly unto Christ, and that without the least Intimation or Caution given Us, to Pass it From, *By* and *Through* Him, up to the Father ; I shall proceed to matter of *Right*, and shew you, That so it Lawfully may and ought to be : for Proof whereof I shall instance in such Scriptures as do prescribe, and Command, Proper Divine Honours to be Directly and Absolutely paid unto the Son.—Then in the

*Third Place*, I shall rise yet Higher than bare Precept, or Precedent, for Divine Honours payable to Christ. For I shall shew You the Ground of the matter, How that Christ is truly Adorable in Him-

self, as being possessed of the whole <sup>c</sup> *Fulness of the Godhead*, which also is the fundamental, formal Reason of Adoration.

Now Those who cannot spell Thus much out of Christ's Divine Sonship, As He is God's Own Son, the <sup>d</sup> *Only Begotten of the Father*, the Son of his Nature and Essence; let Them gather it at least from those Divine Names, Attributes, and Perfections, which the Scriptures do every where ascribe unto Him; and thereby as from Heaven bespeak Him God, and as such proclaim Him in His own Name, Right, and Title, most worthy of All Adoration. I am then in the

I. *First Place*, to shew, that Divine Honour hath been Directly paid, and Ultimately ascribed unto Christ, so as to remain with, and rest upon Him, without being by the Worshipper passed from Him up to the Father.

It is recorded then of St. *Stephen*, how that being <sup>e</sup> *full of the Holy Ghost*, He had the Heavens opened unto Him, and saw the *Glory of God*, and *Jesus standing at the Right Hand of God*, unto whom also He prayed, saying, *Lord Jesus, receive my Spirit*.—And again, *Lord, lay not this Sin to their Charge*.—Now be it here observed, that the Protomartyr doth not pray to the Father, Through the Son's Mediation, but Directly Addresseth to the Son Himself, and that full in the Face of the Throne of Glory.

Be it remembered withal, that St. *Stephen* is said to be *full of the Holy Ghost*, at the same Time he thus prayed; so that we are sure, He could not err in the manner of putting up this His Address so Directly, and Absolutely to the *Son*; and therefore may we safely follow His Example.

Lo, here now, the divine Incense of Prayer offered up unto the *Son*! an Argument sure of His *Divinity*; and that such as may well justify our Translation's inserting the Word *God*,—<sup>f</sup> *calling upon God*.—For praying unto *Jesus*, as unto God, *Stephen*

<sup>c</sup> Col. ii. 9.    <sup>d</sup> John i. 14.    <sup>e</sup> Acts vii. 55, 56, 59, 60.    <sup>f</sup> Acts 59.



plainly confessed Him God ; it not being lawful to invoke, or offer the Sacrifice of Prayer unto Any, save God only.

In the further displaying our Lord's Glory as to Adoration actually paid Him, should I appeal to that Instance of All the Disciples worshipping of Him in a Body, As He Ascended up to Heaven ; I might perhaps be roundly told, That makes not to the Purpose, As being given Him upon his Exaltation, and Inauguration into His Kingdom, and Divine Power then newly conferred upon Him.

Nor indeed will the Men we have to deal with, allow Christ to have been properly worshipped at all, or to have had any Right to be so, till after His *Resurrection*, and upon His *Exaltation* to the Right Hand of God.

But in the mean time, if Christ the Son of Man, who bodily ascended up to Heaven, had not been the Very Son of God also, the Disciples might no more have ventured to worship Him, than <sup>s</sup>*Elisha* durst his Master *Elijah*, as he ascended up in his fiery Chariot by a Whirlwind into Heaven.

But I will be bold to say, that Christ was actually worshipped with true Divine Honour in the Days of his Humiliation, and before his Resurrection.—We find <sup>h</sup>a whole Legion of Devils falling at once prostrate before Him, and worshipping of Him, at the same time dreading His Power, and Deprecating His Judgments: And now the Reason assigned wherefore they adored Him is, <sup>i</sup>*Because they knew him.* They knew, and confest Him to be the *Son of God*, and worshipped Him as such.

But strange, that very Devils should become Confessors, and professed Christians turn Infidels ! That the Devils, *Quoad Hoc*, should be sound Believers, and right Worshipers, who yet have nothing to hope for from Christ upon their Believing, nothing at all left them but to *Fear and Tremble* ; and that Men, to whom a Door of Hope is set wide open,

<sup>s</sup> 2 Kings ii. 11.    <sup>h</sup> Mark v.    <sup>i</sup> Luke iv. 41. Mark i. 34.

should yet shut it against themselves by their Infidelity; yea, that instead of Believing to Salvation, they should stubbornly oppose themselves in a way of Contradicting, and Blaspheming, to their Perdition and Destruction!

And now, if the Men also, our Lord's Cotemporaries in the Days of his Flesh, did not generally, nor constantly worship Him, it was because they Knew Him not, as the Devils did; but as many as did Know Him, either by his revealing Himself unto them, or upon his exerting some signal Instance of Divine Power, they, we find, *worshipped* him.

So did the Man born blind,—As soon as he knew Christ to be the *Son of God*, he said. <sup>k</sup> *Lord, I believe, and he worshipped Him*; and that, no doubt, with true Divine Honour.

So also did a whole Ship's Crew, saying, <sup>l</sup> *Of a Truth thou art the Son of God*. Which Worship that it was more than a bare civil Prostration, after the manner of the Eastern Countries to great Personages, appears from hence,

First, that Christ was then, as to all outward Appearance, in a very low estate, in the mean form of a Servant.

Secondly, in that it was plainly extorted from them upon the Sight, and Apprehension of so great and complicated a Miracle, as the stilling the Winds, and raging of the Sea, with one Word from that Lord, whom they had just seen <sup>m</sup> walking upon the Sea, as upon dry Land, and enabling *Peter* to walk thereon also, till his Faith failing him, he began to sink.

Let Gainfayers then say what they please, the Son of Man, in the Days of his Flesh, and before his Resurrection, was actually adored, as the Son of God, by Men and Devils both.

As for the Sacrifice of Praise being offered unto Christ, the Text is a pregnant Instance.—*Grow in*

<sup>k</sup> John ix. 38. <sup>l</sup> Matt. xiv. 33. <sup>m</sup> Matt. xiv. 25, 28, 29, 30.

*Grace, faith St. Peter, and in the Knowledge of our Lord and Saviour Jesus Christ ; To him be Glory both now, and for ever. Amen.*—To Him, to whom is that ? Why, to *Jesus Christ*, for the Apostle in this place neither speaks of, nor intends any other save Christ alone : But Him he expressly mentions by Name : To Christ therefore it is that the Glory is here ascribed, and to none else.

And you may observe for the manner of it, that it is also ascribed unto Christ directly, and ultimately, so as to Rest upon, and remain with Christ, and not to pass from Him up to the Father.—Now what is here so solemnly and authoritatively given unto Christ is *Glory*, Eternal Glory, and that sealed with an *Amen* ; So that it was not conveyed unto Christ for the Present only, but made sure and certain to Him for ever and ever.

I shall bring but one Proof more of this first Point, but That shall be the Testimony of the whole Heavenly Host, saying, *Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing,*—What now can the most High God have more ? Accordingly, *Every Creature in Heaven, and Earth, and under the Earth*, St. John in Vision heard saying, —*Blessing, and Honour, and Glory, and Power, be unto Him that sitteth upon the Throne, And unto the Lamb, for Ever and Ever.*

Now what is here ascribed to Christ, the *Lamb of God*, is, you see, the very *same* divine Honour, which is given unto Him that *sitteth upon the Throne* ; So then here you have upon Sacred Record one Equal of Glory, one same Praise, by the whole Heavenly Host conjointly, and in One Breath ascribed unto the *Father*, And to the *Son* : Pray mark it, Not to the Father *Through* the Son, but to *Both* co-equally, and together ; for it is Expressly given to Him that sitteth upon the Throne, and unto the *Lamb*.



Now, I the rather chuse to insist upon This Proof, that from thence we may furnish ourselves with a ready Answer to the Gainfayers of our common *Doxologies*, and may cut off all occasion of cavilling from Them. For surely, since All manner of Honour and Glory is by the whole Heavenly Choir conjointly sung—To Him that sitteth upon the Throne, and unto the Lamb; it can never be wrong or Heterodox in us to sing, as we have received—*Gloria Patri ac Filio*. Can that be novel, which is, You see, as old as the Bible? Or That unsound, which is so entirely agreeable to the Analogy of Faith, nay, to the very Letter of the Scripture? Yet not that we in itself disapprove of Glorifying the Father *Through* the Son, *In*, or *By* the Spirit; or that we once deny such Forms to have been of Primitive Usage, and sound also, if rightly understood. Nay, Allowing that such like Forms do best and most appositely set forth the Divine *Oeconomy*, or order of working and Dispensation amongst the Sacred Three, as also our Acknowledging of Them in that Very Order; Yet give us leave still to say, That our Common Forms have This Advantage over them All, in that they serve much better to Hold forth the *Unity*, and declare the *Co-equality* of the Three divine Persons, how that they are All Three to be Alike, and Together Glorified, As *One God*.

Judge now, whether (a Dispute having been raised concerning the Son, and the Holy Ghost, even to the Denial of their *Co-equality* with the Father, and their Right to Equal Honours with Him) we ought not rather to stand up for, and abide by that Form which preserves the *Unity*, and maintains the *Co-equality*, than that other Form, which is expressive only of, and concerned for, the *Order* and *Oeconomy* of the Three Persons; and which, as of old it hath been, so to this very Day actually is, perverted, and hath an Heretical Construction put upon it, even to the essentially derogating from the Divine Nature, Honour and Glory of the Son, and the

Holy Ghost; contrary, no doubt, to the first Design and Primitive Usage of that Form, which was only to instruct us to glorify God in that Order the Trinity were pleased to observe in Their working and Dispensations towards us; but was never intended to make the Celebration of the Divine Oeconomy, an Occasion to dissolve the Unity, dispute the Trinity, or once to call in Question the Co-equality of the Three Persons.

In short, we no otherwise wave or scruple the Use of the so much contended-for Forms, than as we are justly afraid of symbolizing with that Party, who have quite perverted Them from their Primitive Use and Meaning; and instead of Glorifying thereby, have wrested them to the Dis-service of the Trinity, and their no little Dishonour.

And as for our Common Form, which we have also received from the Beginning, we must in any wise retain it, we may not in the least depart from it, unless at the same time we will part with One of our *° Creeds*, which teacheth us to Profess, saying,—*I believe in the Holy Ghost,—Who with the Father, and the Son together, is worshipped and glorified.* By the way, the same Mal-contents, who quarrel with our *Doxology*, are also disgusted at the *Athanasian Creed*; nor yet altogether at the *Damnatory* Clauses, but at the very Doctrine it holds forth, *The Trinity in Unity.*

But now I would ask these Gainsayers, whether they believe each Person by Himself to be God and Lord: If They do not, let them speak out, and we knowing their Minds, shall know the better how to deal with Them.—But if They allow Each Person to be God of a Truth, then verily from that one Concession may be demonstrated, as with a Sun-beam, Their Consubstantiality, Co-eternity, and Co-equality. For, unless they will break through all the received Maxims concerning the Nature of God,—As that *Deus non recipit magis & minus*,—

*Deus non excellit Deum*, and the like, it must needs follow from their being each of them God,—That *none is afore or after other, none is Greater, or Less than another, but the whole Three Persons are Co-eternal together and Co-equal*. Allow but the Son and the Holy Ghost to be by Nature God, (And you are no Christian if you do not) And then They must of Course have All the Essentials of the Godhead, Co-eternally, and Co-equally with the Father. Grant Them but thus much, and at the same time you confess Them to be truly God; whereas if you withhold this from Them, whatever else you may speak forth in Their Praise, how highly soever you may pretend to dignify Their Persons, ascribing a sort of Divinity unto Them, by just calling Them God, you do but, with the Philosopher of old, babble and equivocate; you make Them no more than bare *Titular Deities*, or *Quasi Deos*: You do venture, in short, *Nomine ponere, re vera tollere*, the Divinity you were pleased to compliment Them withal. So much by way of Digression; However, I trust, a Word spoken in Season, especially for the Faith, is never impertinent.

FROM Precedents let us now pass on unto Precepts, that is to say, as in the

II. *Second Place*, I proposed to do, let us proceed from Matter of Fact, that so it is, that the Scriptures do afford us sundry Examples of such as have given the Glory directly and ultimately unto Christ, so as to intend it for, and terminate it upon Him; to shew you further, that so it lawfully may and ought to be: For Proof whereof I shall instance in such Scriptures as do positively prescribe Honour and Worship to be given unto Christ.

Now there are none but Men and Angels capable of worshipping Him. As for the Angels, the Com-



mand is General and Peremptory, <sup>1</sup> *Worship Him all ye Gods.*—Now that Christ it is, who is here set up to be adored by the Angels styled Gods, we learn from *Heb. i. 6. When He bringeth in the First Begotten into the World, He saith,—And let all the Angels of God worship Him*, even the glorious Angels who kept Their first Estate, and so stood in in no need of a Redeemer, and therefore cannot be supposed to worship Him relatively, as our New Masters would teach us to do. Nay, the <sup>2</sup> *God of this World*, the Devil, who had once the Impudence to tempt the Son of Man to fall down and worship him, is yet with All His Angels put in Subjection under His Feet. How Great then must This Son of Man be; truly no Less than the very Son of God.

As for Men, no wonder the Decree should be given forth, <sup>3</sup> *That All Men should Honour the Son, even as they honour the Father.* A Command both General and Positive, insomuch as that *Whoso Honoureth not the Son*, is by Christ accounted *not to Honour the Father.* Now As plain and Express as ever these Two Decrees are, in behalf of Absolute Honour payable to the Son; yet see how the Repiners at His Honour, bend their Wits to deprave the Decrees they are not able to reverse.

True, say they, the Son is to be adored, yet not in His own Right; but by the Father's *Appointment*; who having *exalted* Him to His own Throne, commands both Angels and Men to worship Him; yet doth it not follow, say they, that Christ is therefore God most High, in Himself truly Adorable, but only that He is *relatively* Our Lord God, whom we are to adore, according to That Precept given forth in the Psalmist,—<sup>4</sup> *He is Thy Lord God, and Therefore worship Thou Him.*

It seems then, we must not construe the Adoration given to the Son, to carry any Proof, or the least Intimation of His having any true proper Divinity in Him, whereby of Himself He is worthy of such

<sup>1</sup> Psal. xcvi. 7. <sup>2</sup> 2 Cor. iv. 4. <sup>3</sup> John v. 23. <sup>4</sup> Psal. xlv. 12.

Worship; but only that *Ex Patris Constituto* He hath a Right to it from us, over whom He is made a *God*; from the Angels also, above whom He is exalted, upon the Account, say they, of the same God-like Power and Dominion given him by the Father.

But as if God were not a Name of *Nature* rather than of *Office*, Power or Dominion only;—or, as if Adorability (if I may so speak) were founded upon Any thing less than the very natural Truth of the Godhead, or, That Christ were not therefore Adorable, as, and only Because, He is the Son of God, and very God, and not as Mediator; though He who is Mediator be truly Adorable, as being God as well as Man, yea rather God-man in one Person. But it seems, these refined Reasoners do not think Adoration to be so proper to God, as to be altogether unalienable from Him; but that, with the good Leave and Liking of the supreme God, it may be safely given to Another than, and besides Himself, and that with a *Non obstante* to that *Scriptum est*, quoted by our Lord, whereby also He non-plussed the Devil, saying, "*Thou shalt worship the Lord thy God, and Him only shalt thou serve.*" Notwithstanding also the same God, jealous of his Honour, hath once and again declared,—That \* *He will not give His Glory to Another.*

Hence that sound Maxim,—*Adorari solius Dei est*,—God alone is to be worshipped, obtained even in the Church of *Rome*, till their \* *Index Expurgatorius* blotted it out of the Works of St. *Athanasius* and *Austin*: For indeed it was no longer consistent with the Worship paid by them to the *Crucifix*, and other *Images*.

So then this strange Doctrine of a transient, relative Worship is no better than plain *Popery*, to say no worse of it.

The Son, say our new Teachers, is not the most High God, (to whom alone the Scriptures appropri-

\* Matt. iv. 10.      \* Isai. xlviii. 11.

\* *Lesley's Case* stated, &c.

ate the Glory,) and yet will they allow Him to be worshipped. And thus the Glory of Adoration, which we Fools had thought to be the *Peculium* and Property of God, is alienated by these Men of Reason, and given to the Son, in their Account no more than a subordinate, dependent Being. Yet by way of Salvo they are ready to tell us, there is no Wrong done to the supreme Father, *Quia scilicet, Volenti non fit Injuria*. But in the mean time, do not these Sophisters make God to contradict his own Self, one while saying, <sup>y</sup> *He will not give his Glory to another*; another while commanding, that the *Son be worshipped even as Himself*? Now with us the Son is not *another* from the Father; another *Person* indeed, but not another *God*: For He and the Father being *One*, one Divine Being, they are together one and the same Object of divine Worship.

Our Adversaries well aware of this Difficulty, will not allow us to *terminate* our Worship upon the Son, but would fain have us put Him off with a *Relative* Worship: For so learning of the *Papists* (with respect, as was said, to their *Image-Worship*) they instruct us not to direct our Worship primarily to the Son, not to terminate it upon Him, no by no means, but, as they pretend to pass it from the *Crucifix* up unto Christ, so must we *Through*, and *From* Christ, pass all the Glory whole and entire up to the Father.

But doth the Father so command? No, the *Precipe* runs, you heard, That *all Men should Honour the Son, even as they Honour the Father*. How is that? They will not say *Relatively* sure, so as not absolutely to *terminate* our Worship upon the Father, but to pass it up from Him to some other Higher than He. No more can they in Truth say, that the Son is to be put off with any such transient, relative Worship as this; seeing He is to be *Honoured as, even as* the Father, that is, *equally* with

<sup>y</sup> Isai. xlviii. 11.



Him; as truly, as divinely, as absolutely as the Father.

But surely, these Men who are for giving divine Worship in any sort to a subordinate, dependent Being, as they account the Son, have never once read, how St. *Paul* reproveth his *Galatians* for *doing Service* to them who <sup>2</sup> *by Nature were not Gods*. This, methinks, manifestly shews, that Adoration is due only unto Him who *by Nature* is true God: If so be then Christ is not very God *by Nature*, but such only by *Office* or *Dominion*, St. *Paul*, you see, speaking by the Holy Ghost, reproveth all such as do Him Service.

\* “How then could Christ be so much as a good Man, and lowly in Heart, as He yet professed himself, if he were not more than Man, yea more than a Creature, who never once forbade Men’s falling down to worship Him? Which St. *Peter* would by no means suffer to be done to him by *Cornelius*; nor would even the Angel receive any such Homage from St. *John*, as our Lord actually did both from Men and Devils, without the least Intimation of his disallowing or disliking of it.” Our Lord Christ courted not indeed Divine Worship in the Days of his Flesh, the State of his Humiliation; but at the same time He could not so far deny Himself, as to refuse or reject it, but always accepted it when offered; though always without his Affectation of it, in Consideration of His having humbled and emptied Himself for our sakes for a Time, after which short Eclipse, He, the Sun of Righteousness, was again to shine forth in His full Glory.

Certainly, certainly these Free-Thinkers conceive no better of their Lord, even in his Highest Capacity, as Son of God, than that He is God’s *Prime Minister*, He whom *the King*, the Lord of Hosts, *delighteth to honour*: That at his Commandment we

\* Gal. iv. 8.

\* Dr. Oldfield.

may indeed safely bow the Knee; but then must remember withal, that He rides but in the second Chariot, for that in the Throne the Father is Greater than He. Some such depreciating Notion as this, they must have entertained of their Lord and Saviour, or they could not talk at the Rate they do.

Now the Man *Christ Jesus*, if we respect his Humanity, and the high Glorification thereof, (which He also merited at his Father's Hands, by his both active and passive Obedience on our behalf) was that very *Man whom God delighted to honour*: And as such, <sup>a</sup>*Joseph* exalted next to *Pharaoh's* own Throne, was an eminent Type of Christ's Exaltation as Son of Man. But then this nothing affects, nothing advanceth Him as Son of God: For as such, He was ever most High in the Glory of God the Father, as having Glory together with Him or ever the World was. So that Christ's Glory, as He is the Son of God, is, and always was, and ever will be, one and the same, infinite and unchangeable, neither capable of Augmentation, nor in the least liable to Diminution.

It was indeed the *Theanthropos* that was so highly exalted as to have <sup>b</sup>*a Name given Him above every Name that is named, not only in this World, but also in that which is to come*. But then be it remembered withal, that this super-eminent, transcendental Honour conferred upon the Person of *God-man*, respected only his *Humane* Nature, as which alone stood in need of, or was indeed capable of having new Accessions of Glory put upon it.

Our Adversaries, yea rather the Adversaries of our common Lord, think far otherwise, as that Christ the Son of God hath no proper divine Glory of His own, but only what His Father was pleased to bestow upon Him.

By the Courtesy and Appointment of the Father, and by His own high Merits, Christ, say they, attained to the Power, and Dominion, and Style of a

<sup>a</sup> Gen. xli. 40.

<sup>b</sup> Eph. i. 21.

God, who was before no God. So then, as these new Heralds are pleased to proclaim the Style of the Son of God, He hath no inherent Right or Claim to any Title properly Divine, either Name or Thing; but hath only to boast of a precarious adventitious Divinity, if there can be any such amongst Christians. With the *Pagans* indeed there were such <sup>c</sup>*Gods many, and Lords many*: But as for us, we know but of One True and Living God and Lord; namely, Father, Son, and Holy Ghost. The *Unitarians* also are forward enough to call the Son, God; but then they mean no more than a God by *Office*; a God indeed, but a bare constituted *Numen*, by the *bonâ Veniâ*, and Appointment of the Father; that is to say, in other Words,—*Horresco referens*,—a mere *Deigratiâ* King, and God.

True, indeed, Christ, as *Mediator*, was God's Servant and King, King of his anointing, and <sup>d</sup>*setting up*. And as for this His mediatory Kingdom, we know and own, it shall have an End: For when <sup>e</sup>*all Things shall be subdued unto Him*, when all Opposition shall be thoroughly fallen before Him, then shall Christ the Vicegerent <sup>f</sup>*deliver up the Kingdom to God even the Father*. But then be it known unto all, that our Lord Christ, as Son of God, is King of another Kingdom which shall never be delivered up. Now this Kingdom is over all, not over the Church or Mankind only, but over the whole Creation. Thus Christ, as Son of God, and God over all, is King over the Universe by very Nature: For being Son, He is Heir and Lord of all; besides, having by His own Power created all, He justly is in his own Name and Right King, and Lord over all. And of this Christ's natural Kingdom, as Son of God, there shall be no End; for He together with the Father and the Holy Ghost, shall rule and govern this his essential Kingdom to all Eternity.

Be it far then from our Lord Christ, the natural, co-eternal Son of God, to claim by any such base

\* 1 Cor. viii. 5.    <sup>d</sup> Psal. ii. 6.    <sup>e</sup> 1 Cor. xv. 28.    <sup>f</sup> 1 Cor. xv. 24.



Tenure, as our Learned Council will only allow him. Such inferior dependent Style and Title may indeed suit a <sup>s</sup> *Moses* well enough, who was but a *Servant* in the House: But is by no means becoming the *Son*, who Himself *built* the House, and so (as was said) in His own natural Right, is *Heir* and *Lord* of All: For <sup>h</sup> *He who built all Things is God*.

The Title then to the Godhead, which we will prefer for the Son of God, shall be of a far higher Nature, than that novel, precarious one, which the Enemies of Christ's native Glory are pleased to allow Him; to wit, a Claim founded upon his own inherent divine Perfections, which do of themselves bespeak a God. Which brings me to observe to you in the

III. Third Place, that besides Scripture-Warrant, both Precept and Precedent, for divine Honours payable, and actually paid unto Christ, He is also, yea chiefly, as the Ground and Foundation of all, in His own Name and Right entituled to the same, upon the Account of his divine Perfections, as communicating with the Father in His Names and Titles, Attributes and Works; such I mean, as are peculiar and proper to the Deity.

In general then, All the high Names, Style, and Titles of the most High God, are up and down in Scripture ascribed unto the Son in common with the Father; that of *Father* only excepted, which being personal, is therefore proper, and so incommunicable.

Our Lord is by *Jeremy* styled—<sup>i</sup> *The Lord our Righteousness*. The same Christ was that Lord who <sup>k</sup> rained Fire and Brimstone upon *Sodom*, from the Lord out of Heaven; *Jehovah* from *Jehovah*, the Son from the Father. *I am* is God's proper Name; but so Christ in *St. John* calls Himself, saying, <sup>i</sup> *Before Abraham was, I am*.

<sup>s</sup> Heb. iii. 2, 3, 4.    <sup>h</sup> Heb. iii. 4.    <sup>i</sup> Chap. xxiii. 6.

<sup>k</sup> Gen. xix. 24.    <sup>i</sup> Chap. viii. 58.

We are told, Christ is not the most High God, but *Zachary* knew better, and calls Him so, when speaking of his Son the *Baptist*, he saith: <sup>m</sup>*Thou Child shalt be called the Prophet of the Highest, for thou shalt go before the Face of the Lord to prepare his Way.* Now do but compare the original Prophecy in *Malachi*, with this Completion of it in *St. Luke*, and you must needs see, that Christ was that *Highest*, before whom the Baptist was sent as an Harbinger.

Besides, that fore-cited Text, <sup>n</sup>*Who is over all, God blessed for ever*, spoken of Christ, is but another Phrase for the *most High God*: for surely the *God over all*, is God most High, the Supreme Sovereign, or it is not easy to say, who else is. The same Men deny Him the Style of *παντοκράτωρ*; whereas Christ expressly assumes it to Himself, where, after other his known Titles, He concludes, saying, <sup>o</sup>*I am — παντοκράτωρ, the Almighty*, as we render it.

And that which is said of Christ, <sup>p</sup>*He is Lord of all*, is but another Expression for *παντοκράτωρ*. But had Christ not challenged the Name to Himself, yet how could we have denied Him the Thing, or Meaning of it; whenas He who by his own Power created all Things, as did the Son, may well be allowed, *eo nomine*, & *suo jure*, *πάντων κρατεῖν*, to hold, possess and govern all Things?

Our Lord Christ is also called, the King, the Lord of Glory, the King, the Lord of Hosts; <sup>q</sup>*Esaias*, when he saw his Glory, and spake of Him, so calls Him. Christ is elsewhere styled the *King of Kings, and Lord of Lords*. So that it seems the Father is not the only Potentate (as some would have Him) exclusive of the Son, who also is frequently called the *Lord of Hosts*; understand it of all those Hosts Himself created, and therefore hath an undoubted Right to be Lord over them.

<sup>m</sup> Luke i. 76. <sup>n</sup> Rom. ix. 5. <sup>o</sup> Rev. i. 8. <sup>p</sup> Acts x. 36. <sup>q</sup> Esai. vi. 5. compared with John xii. 40, 41. <sup>r</sup> Rev. xix. 16.

Christ, moreover, is the Judge of all; and well may He be, seeing He it is who *'searcheth the Reins and the Hearts*. Now Solomon tells us, *'God only knoweth the Heart*. Christ then is the Heart-searching God. And so our appearing before the Judgment-Seat of Christ, may literally be styled, The *"giving Account of ourselves unto God*, as the Apostle speaks.

Christ is also called the most Holy; for we read in *Daniel* of *\* anointing the most Holy*, meaning the *Messiah*, Christ our Lord. But now, can He be the most Holy, and not the most High? Or doth not the *most Holy* speak forth infinite Perfection to the High, full as much as the *most High*? In short, who with his Eyes open sees not, that these Expressions, as other Attributes of God, are not distinctive of the Subject, but only descriptive thereof, the one setting forth the infinite Rectitude, the other the Sovereignty and supreme Dominion of God?

*Esay* proclaims Christ *'The mighty God, The everlasting Father*, to wit, of Spirits, Angels, and the Souls of Men, as being their Creator. *St. Paul* calls the same Christ, the *² Great God*; *St. John*, the *³ True God*. Which also brings to my mind an Annual Custom, *Sir George Wheeler* relates of the *Asian Churches*; how that yearly at *Easter* they thus congratulate, and answer to one another, saying,—Χριστὸς Ἀνέστη, — Ἀληθινὸς Θεὸς.—*Christ is risen: He is the True God*.

Now, here you see the Faith of those primitive Churches touching the true Divinity of our Lord Christ, and which, without doubt, they learnt from *St. John*, particularly in that Passage of his, *⁴ This is the True God*, not the *true Religion*, as a certain bold Dr. would fain have us read it; but we shall not part with that Text so easily to please his hereticating Humour.

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<sup>†</sup> Rev. ii. 23. <sup>†</sup> 1 Kings viii. 39. <sup>ⁱ</sup> Rom. xiv. 12. <sup>ˣ</sup> Dan. ix. 24.  
<sup>⁷</sup> Isai. ix. 6. <sup>²</sup> Tit. ii. 13. <sup>³</sup> 1 John v. 20. <sup>⁴</sup> 1 Ep. v. 20.



MOREOVER, as Christ hath all the Divine Names, Style and Titles in common with the Father, so likewise doth He communicate with Him in the same divine Attributes and Perfections.

As for Pre-eternity, *<sup>c</sup> In the Beginning was the Word* : *<sup>d</sup> His goings forth have been of old from everlasting ; <sup>e</sup> for who shall declare his Generation, seeing that <sup>f</sup> from everlasting to everlasting He is God ?* And truly, unless the Son of God were absolutely from all Eternity, and Co-eternal Son of the Eternal Father, how could he in Truth call Himself, as yet in the Revelations He frequently doth, the *<sup>g</sup> Alpha and Omega, the First and the Last, the Beginning and the Ending ?* Doth the true God say of Himself, *<sup>h</sup> I the Lord change not ?* The very same doth the Spirit say of the Son, Jesus Christ *<sup>i</sup> the same Yesterday Today, and for ever,* for so Christ the Lord *changeth not.* And indeed He that is the *I am,* may well be the *same,* for *<sup>k</sup> his Years cannot fail.* *<sup>l</sup> Lord, thou knowest all Things,* saith St. Peter to Christ. And well might he say so, for as for Christ, He perceived the very Thoughts of Men's Hearts, obviated and answered their inmost Reasonings before they had discovered them by Words : *<sup>m</sup> He knew all Men, and needed not that any should testify of Man, for He knew what was in Man,* even in the Days of his Flesh, who would not fear then to harbour one miss Thought of Thee, O Blessed Jesus, who art the omniscient *<sup>n</sup> Heart-searching God ?*

And well might He be Omniscient who was Omnipresent, for at the same time He was bodily present upon Earth, he declared Himself to be in Heaven<sup>o</sup>. *<sup>p</sup> And now that He is bodily present in Heaven, yet is He still present to, and with his Church upon Earth in Spirit, and will be so to the End of the World.* *<sup>q</sup> Where two or three are gathered together in my*

<sup>c</sup> John i. 1. <sup>d</sup> Mic. v. 2. <sup>e</sup> Isai. liii. 8. <sup>f</sup> Psal. xc. 2. <sup>g</sup> Rev. i. 8. <sup>h</sup> Mal. iii. 6. <sup>i</sup> Heb. xiii. 8. <sup>k</sup> Heb. i. 12. <sup>l</sup> John xxi. 17. <sup>m</sup> John ii. 24, 25. <sup>n</sup> Luke ix. 47. <sup>o</sup> Matt. xxviii. 20. <sup>p</sup> Matt. xxviii. 20. <sup>q</sup> Matt. xviii. 20.

*Name, there am I in the midst of them,* saith the Lord Christ. Such his Immenfity as to his eternal Spirit, or divine Nature !

That Christ was the Lord God omnipotent, the Lord of all Power and Might, appears from the Miracles wrought by Him, and that by his own divine Power, the Power of his own Wonder-working Spirit.

Christ performed fuch Works as *' never Man did.* ' He healed all manner of Sicknefs, and all manner of Difcfe; made the Lame to walk, the Deaf to hear, the Dumb to fpeak, the Blind to fee, caft out Devils, and raifed the Dead, even the Four-Days-Dead; yet wonder not, for he wrought yet more wonderfully than all this put together. For He even quickened his own dead Body; ceafe ye to marvel at this alfo, for why? This was eafy to Him who had Life in Himfelf. *' I am the Refurrection and the Life, saith the Lord.* The all-quickenng Spirit, the Lord and Giver of Life proceeding as from the Father, fo from the Son, thence called the Spirit of the Son, the Spirit of Chrift and of God.

*" I will, be thou clean,* fpoken by Chrift to the Leper, was the Voice not of a Man but God; who fpake and it was done, who but commanded, and it came to pafs.

But why do I ftand upon Chrift's miraculous Working-Power in altering or reftoring Nature, whenas the fame Son of God hath true *creating* Power alfo, and fully manifested the fame at what Time He gave Being to whole Nature! For fo not in any way of *instrumental* Agency under the Father, but by Community of Power together with Him, the Son created all Things, vifible and invifible, by the Self-Energy of his own All-forming Spirit. And by the fame Son do *\* all things confift,* He being that Divine *' Word of Power* which ftill upholdeth all.

*' John xv. 24. ' Matt. iv. 23. ' John xi. 25. \* Matt. viii. 3. x Col. i. 17. ' Heb. i. 3.*

And as *by* the Son, so likewise <sup>2</sup> *for Him*, and his Glory, were all Things created and made. So that the Son is the Joint *Final*, as well as *Co-efficient* Cause of all Things together with the Father, with whom likewise He communicates in the Divine Glory of all his Ordinances; for as we are to worship and glorify the Father, so also the Son, according to that which is written of Him, *Prayer shall be made ever unto Him, and daily shall he be praised.*

And as we are baptized into the Name of the Father, so of the Son likewise, not into the Father *through* the Son: Let the Enemies of the Son's Co-equality take notice of this. Albeit then we are to address and glorify the Father through the Son, according to his mediatory Office, as being our High-Priest and Intercessor; yet are we absolutely and conjointly baptized into the Son's, as well as the Father's Name. No Subordination then appears here, whatever there may in the way of oeconomical Worship through the Mediator. Baptism then, you see, holds forth a perfect essential Co-equality between Father, Son, and Holy Ghost, into whose Divine Name we are conjointly initiated by that Form of sound Words, which doth not a little disgust and stagger our Unitarian Adversaries.

We are also to hope and trust in Christ, and to rejoice in God our Saviour; *Grace, Mercy, and Peace* coming from Him, as well as from the Father.

Our Lord Christ could not but know, that our Faith was not to stand in Man but God; and yet he saith, as <sup>a</sup> *ye believe in God, so believe also in me.*

That inward reasoning of the Scribes in their Hearts, <sup>b</sup> *Who can forgive Sins but God only?* was right, sound, and good, only misapplied to our Lord, who was not the Blasphemer they thought Him, when He took upon Him to forgive Sins, and justified his Power so to do: and well He might; for being that one Lawgiver who hath Power to save and to destroy, he had, by consequence, Authority and Power to remit Sins, and that not only

<sup>a</sup> Col. i. 16. <sup>2</sup> John xiv. i. <sup>b</sup> Mark ii. 7.



by way of a delegated Commission, as Son of Man, but with full and absolute judicial Power, as Son of God, and very God, which also he manifested Himself to be, by his perceiving the inmost undiscovered Reasonings of the Scribes' Hearts. What *Free-Thinker* now of them all will dare any longer to deny unto our Lord Christ, the Heart-searching God; Power and Authority of Himself to forgive Sins?

There is but one Thing more left for me to add, which also is, That Christ is Co-partner with the Father in his Kingdom, and in his Throne, <sup>c</sup> *The Kingdom of Christ, and of God,* <sup>d</sup> *the Throne of God, and of the Lamb.* So then, you see, one and the same Kingdom, one and the same Throne, sufficeth both Father and Son, and at the same time loudly bespeaks them both one Majesty, one God; for God is one.

Nor verily could a Creature, tho' never so highly super-angelical, yet once sustain to wield the Sceptre of God, or to sit down in his Throne, the Throne of God, which nothing less than God can approach unto, fill or adorn!

Christ then being Lord of God's Kingdom, and holding his Sceptre, may well be allowed to sit down in his Throne, and we finding Him there, may justly take up this Acclamation: *O Deus certè!*

But if after all, blasphemous Man will not allow this our Lord's Claim, we matter not, since God himself doth: <sup>e</sup> *Thy Throne, O God, is for ever and ever,* saith God to the Son. The Father then confesseth the Son's Divinity, expressly calls him *God*, and that with an Article prefixed: He further acknowledgeth his Son's Throne to be everlasting. But now where do we meet with an eternal Throne erected to any Creature? Or what Throne was ever so stable as to last for-ever, save God's Throne only?

If then you will not allow the just Inference of the stupid Jews, how that Christ by calling God his Father, thereby made Himself equal to God: If you will not credit our Lord Himself declaring, <sup>f</sup> *I and*

<sup>c</sup> Eph. v. 5. <sup>d</sup> Rev. xxii. 3. <sup>e</sup> Heb. i. 8. <sup>f</sup> John x. 30.

*my Father are one*: Yet sure you will hearken to what the Father Himself confesseth of the Son by the Prophet *Zachary*, saying, *Awake, O Sword, against my Shepherd, against the Man that is my Fellow, saith the Lord of Hosts*. Now the Shepherd here prophesied against, is in <sup>h</sup>St. *Matthew* interpreted of Christ, by His own self. Lo then, Here we have God the Father owning Christ for his *Equal*, the Man that is my *Fellow*, or *Equal*; Equal to the Father, as touching his Godhead, but inferior to the Father, as touching his Manhood.

Now this very Distinction doth old \* *Bullinger* make use of, in Answer to the Difficulty of that Text: *My Father is greater than I*.

“ Saith he, we should enforce an Inequality  
 “ upon the Holy Trinity, if we should contend that  
 “ those our Lord’s Words are simply to be understood  
 “ without Interpretation: But by Conference of  
 “ other Places, and by taking Advice of Faith, we  
 “ say, That the Son is equal with his Father as touch-  
 “ ing his Divinity, but inferior unto Him in respect  
 “ of his Humanity.” So far he.

There is a Saying of our Lord’s upon Record in <sup>\*</sup>St. *John*, which if thoroughly considered, might clear up all Difficulties at once: it is this; *All Things that the Father hath are mine*; understand it of all the Essentials of the Godhead, and that not precariously, as *ex Dono*, or of Grace, which cannot be, but by very Nature communicated necessarily with the Essence, thro’ eternal ineffable Generation.

Yet after all, must we needs say with the Apostle: *Great without Controversy is the Mystery of Godliness, God was manifested in the Flesh!*

Surely then it much better becomes us humbly to believe and adore, as the Angels do, than over-curiously to pry into what we can never fully comprehend. How much less ought we short-sighted Creatures to put this Infidel-Question: How can these Things be?

<sup>g</sup> Chap. xiii. 7.    <sup>h</sup> Chap. xxvi. 31.    <sup>i</sup> John xiv. 28.    <sup>\*</sup> Chap. xvi. 15.    <sup>1</sup> Tim. iii. 16.

\* *In his Sermon on the Lord’s Supper, &c.*

It is but fair, methinks, to give over unto God the Knowledge of Himself: For as \* *St. Hilary* saith, He only is a Competent Witness to Himself, who is not known but by himself. If then God hath, said he, a *Fellow*, or *Equal*, to wit, his own Son; who, or what are we, that we should once start the least Difference or Inequality between them? And since the Son, who is Truth itself, hath said, *I and my Father are one*; shall we dare to divide them?

Seeing also *St. Thomas*, upon full Conviction after doubting, cried out in Faith, <sup>m</sup> *My Lord, and my God*, And our Lord Christ readily accepted the Confession, accounting the Worshipper a true, but slow Believer; shall not we yet believe after all? Or shall not we count the Lord God of an Apostle worthy of being our God also?

We, who read of Christ, that He is the very <sup>a</sup> *Brightness of his Father's Glory, and the express Image, or Character, of his Person*, shall we dare to eclipse or tarnish the Great Father's Glory? Shall we impiously deface His very Image, by casting foul Dishonour upon his own and only Son? ☩

We that have been conjointly baptized into the Name, the essential Name of *Father* and Son, shall we scruple to co-glorify Father and Son together? Together also with their one common Spirit, into whose holy Name we are alike jointly baptized?

The very same Lord Christ, who for our sakes so deeply humbled and emptied Himself, as to make <sup>o</sup> *Himself of no Reputation*, taking upon Him the *Form of a Servant*; yet all the while being and subsisting in the *Form of God*, thought it no Robbery to be equal with God. Shall we then go about sacrilegiously to rob Him of that his divine Honour? Shall we presume to thrust Him down from the Throne of God, in whom, we read, the whole <sup>p</sup> *Fulness of the Godhead dwells bodily*? Far be that from us who call ourselves Christians! We who believe <sup>a</sup> *God*

\* *Hil. Lib. Prim. de Trinitate.*

<sup>m</sup> John xx. 28. <sup>n</sup> Heb. i. 3. <sup>o</sup> Phil. ii. 6, 7. <sup>p</sup> Col. ii. 9.

<sup>a</sup> 1 John iii. 16.

☩ See the Note, p. 30.



*laid down his Life for us*, and that we are Part of that Church which <sup>r</sup> *God purchased with his own Blood*. And well knowing that the Son only of all the Three Persons had Life to lay down, and Blood to shed; we surely, who so know and believe, shall account the same Son of God most Precious.

What then, if some blinded by the *God of this World*, can see no divine Form nor Comeliness in the Son, wherefore they should fall down and adore Him? Yet let us who see the Glory of the only begotten Son of the Father, through the Veil of his Flesh, be sure to worship Him as by Nature the Son of God; and that with nothing less than true, proper, divine Honour together with the Father. God forbid, that we professed Christians should *trample under foot the Blood of God*, as a common thing, or once <sup>r</sup> *deny the Lord that bought us* with so inestimable a Price; and so not only prove Ingrates, but mad Fools, for sapping our own Salvation which is founded upon *Emmanuel, God with us*: for no less a Person than true *Emmanuel* could have been effectually to us *Jesus*, a Saviour.

If others then sit still contenting themselves with that Motto of Neutrality: <sup>r</sup> *He that is not against us, is on our Part*: Yet let us, (my Brethren) abhorring their Indolence and Indifference, yea rather dreading all Lukewarmness in the Cause of the Son of God, call to mind what our Lord hath elsewhere spoken: <sup>u</sup> *He that is not with me, is against me*.

Hold we fast then the Profession of our Faith without wavering; yet not only so, but let us withal <sup>x</sup> *contend earnestly for the Faith once delivered to the Saints*. Especially we the Lord's Watchmen, let not us be <sup>y</sup> *dumb Dogs*, <sup>z</sup> let not us keep Silence: We who are to make mention of the Lord, let us continually plead his Cause against all Gainfayers; and let the high Praises of him that redeemed us with his own Blood, be perpetually founding from our Lips.

<sup>r</sup> Acts xx 28. <sup>s</sup> 2 Pet. ii. 1. <sup>t</sup> Mark ix. 40. <sup>u</sup> Matt. xii. 30.  
<sup>x</sup> Jude v. 3. <sup>y</sup> Isai. lvi. 10. <sup>z</sup> Isai. lxii. 6.

Let us take heed to ourselves, and the respective Flocks over which the <sup>a</sup>*Holy Ghost hath made us Overseers*, that in these Days of Apostasy both we and they may be established in the true Faith of a *Trinity in Unity*; fortified also against the wily Attempts of evil Men and Seducers. And if proud Reasoners will sit them down in the Scorner's Chair, yet let them not mock us out of our Faith or Doxologies. We know whom we have believed; we know whom we confess and praise, even the Lord Christ, who hath also said, <sup>b</sup>*Whosoever shall confess me before Men, Him shall the Son of Man also confess before the Angels of God. But he that denieth me before Men, shall be denied before the Angels of God.* And elsewhere he saith, <sup>c</sup>*Whosoever shall be ashamed of Him now, of Him also shall the Son of Man be ashamed hereafter.* And whereas so very many in these backsliding Days do depart from the Faith, let us who may perhaps, think we stand, take heed lest we also fall away, even as others.

And from the Bottom of our Hearts let us bless God we are not as yet fallen: And let us pray without ceasing, That God who is able to make us stand, would still vouchsafe to hold us up by his Right-hand: That He, who is the <sup>d</sup>*Yea* and <sup>e</sup>*Amen*, would graciously be pleased to <sup>f</sup>*stablish, strengthen, settle us*; that so we may not be soon <sup>g</sup>*shaken by every Wind of false Doctrine, through the sleight of Men, and cunning Craftiness of false Teachers, whereby they lie in wait to deceive the unskilful and unwary.*

And as for such as oppose themselves, let us admonish them in the Spirit of Meekness, praying also for them, *if God peradventure will give them Repentance to the acknowledging of the Truth.*

And as we ought not to be moved at this Departure from the Faith, because it is no more than what was foretold expressly by the Spirit: That <sup>i</sup>*from amongst our own selves false Teachers should arise, and*

<sup>a</sup> Acts xx. 28. <sup>b</sup> Luke xii. 8, 9. <sup>c</sup> Mark viii. 38. <sup>d</sup> 2 Cor. i. 20.  
<sup>e</sup> Rev. iii. 14. <sup>f</sup> 1 Pet. v. 10. <sup>g</sup> Eph. iv. 14. <sup>h</sup> 2 Tim. ii. 25.  
<sup>i</sup> 1 Tim. iv. 1.

*some should depart from the Faith,* So neither let us be discouraged, though the Apostasy should prove more general than (Thanks be to God) at present it is: For, be it known unto all, than an End, in God's own good Time, to all manner of Opposition to the Truth is likewise prophesied of.

That God who saith to the raging Sea, <sup>k</sup> *Hitherto shalt thou come, but no further, and here shall thy proud Waves be stayed,* hath also said to these and all manner of Seducers: <sup>l</sup> *As Jannes and Jambres withstood Moses, so do these also resist the Truth: Men of corrupt Minds, reprobate concerning the Faith. But they shall proceed no further.*

What then? Though their Word at present doth eat and spread as doth a Canker, so long as God in his own best Time hath determined an End thereto, saying, as you have heard, <sup>m</sup> *They shall proceed no further.*

And what, though they may fancy themselves wiser than their Brethren? Yet let them know, God calls them Fools, and will in the End expose them as such; for the very same Prophecy saith of them, that <sup>n</sup> *their Folly shall be made manifest unto all Men, as theirs also was,* meaning the afore-named Magicians.

Wherefore (my Brethren) patiently, and in Faith await the appointed Time; and in the mean while comfort ye, comfort ye yourselves, and one another with these fore-cited good Words of Promise; with those other also spoken by our Lord, <sup>o</sup> *The Gates of Hell shall not prevail against my Church.*

And now, Lastly, as a Means to establish you and all in the Faith, hearken to the Exhortation of the Apostle in the Text and Context:

Whilst some do wrest the Scriptures to their own Destruction, do ye (my Beloved) seeing ye know these Things before, beware, lest ye also being led away by the Error of the Wicked, fall from your own Stedfastness. But grow in Grace and in the Knowledge of our Lord and Saviour Jesus Christ.

<sup>k</sup> Job xxxviii. 11. <sup>l</sup> 2 Tim. iii. 8, 9. <sup>m</sup> 2 Tim. ii. 17. iii. 8, 9. <sup>n</sup> 2 Tim. iii. 9. <sup>o</sup> Matt. xvi. 18.



To whom with the Father and the Holy Ghost, three Persons and one God, in Being consubstantial, in Glory equal, in Majesty co-eternal, be rendered and ascribed, as is most due, without any Difference or Inequality, the Kingdom, Power, and Glory, both now, and for ever *Amen.*

THE END.



Albeit (as Bishop *Andrews*, that Magazine of Learning, well observeth) “ there be not any Resemblance translated from the  
 “ Creature, though never so excellent, that will hold full Assay,  
 “ yet withal, this we are to think, that what Terms the Holy  
 “ Ghost hath made choice of, they are no idle Speculations that  
 “ are drawn from them.

“ Three several Titles are by the Apostle ascribed unto Jesus  
 “ Christ, *Heb* i. 2, 3. Son, Brightness, Character or Image.  
 “ Every of which have their proper Lustre to guide us into the  
 “ great Mystery concerning Christ.

“ In Son there is a true Identity of Nature; upon it is  
 “ grounded *ὁμοῦσιον*, being of one Substance, even as the Son is  
 “ with the Father. But if any shall say, the Son cometh after  
 “ the Father in Time, amends is made for that in the next Term,  
 “ Brightness; for it is not to be imagined, that there ever was,  
 “ or ever could be, a Light Body, but in the very same Instant  
 “ there must stream from it a Brightness. So upon this is grounded  
 “ co-eternal: But there is some Inequality between the light  
 “ Body itself, and the Beam or Brightness of it; the Beam not  
 “ being full out so clear, shews an Imperfection in the Term  
 “ Brightness; But that is supplied in the next, Character; for  
 “ that is ever just equal, neither bigger, nor less than the Type  
 “ or Stamp that made it. Upon this then is grounded co-equal,  
 “ and alike, *per omnia*, *ὁμοῦσιος*: So like, as *shew us the Father*,  
 “ saith *Philip*, why? He that sees the Character, never desires  
 “ to see the Stamp; if ye see the one, ye see the other: *He that*  
 “ *seeth me*, saith Christ, *seeth the Father*, whose exprefs Form or  
 “ Image I am.

“ Agreeable to these Three, saith the Bishop, “ we believe  
 “ of Jesus Christ, that He is con-substantial as the Son, co-eternal  
 “ as the Brightness, co-equal as the Character: Against the new  
 “ Heads of that old Hydra sprung up again in our Days.”

This Fragment of that excellent Bishop's I gathered from  
 Mr. *Edward Lane's* *Look unto Jesus*, &c. p. 9.

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